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Must Remain in
Transcription Room

M 2113

Group IV Nishimura/ Saturday March 25, 1972

Lunch Barn/ Sunday March 26, 1972

MUSIC

MR. NYLAND: I hope that these kind of talks are not simply giving you some words of wisdom. Wisdom, or nice sayings, or even quotations, really do not strike you in the right way. I think they go into your head, you like them, but you're liable to forget them, simply because wisdom is not much of a part of one. What will help you is ordinary common sense, because that's what you live. Your whole life is ordinary - we call it unconscious, or sometimes superficial, maybe a great deal--a great percentage is just on the surface - but in your regular activities of ordinary life you have to use common sense in order to get around. And you don't need pearls of wisdom for many of the decisions you have to make or the activities you are engaged in. And if, therefore, one can talk about inner life in the terminology of outer life, it'll be very helpful, because it'd strike a note, kind of a note of recognizing it as belonging to your ordinary language. And if then the ordinary language in some way or other can represent a deeper idea, you have a choice. You always will have to have a choice, because whichever way it is mentioned, and whatever way you hear it, you always select in accordance with your own level. And that what appeals to you, you can take, what doesn't would require a little extra effort, and maybe you don't want to make it. I don't think you want to make it when you are here in a group, because in a group you expect certain things to flow and to reach you and, as long as you can keep up with the thread of the talk, it is all right because it is satisfying; but if, in the midst of it, one uses a very strange kind of a word, you start to think about it, what it means, you lose the thread, and it is difficult

to catch up again.

It's not so easy in a talk to remain on a common sense level. Many times it's much easier to lose oneself in high fallutin words. In the first place it would create an impression as if one is really learned and that you know it all, that you are well read and that of course you have already a tremendous amount of information behind your brain, which then comes out and it flows, and it's nice to listen to - but the substance many times is gone because you yourself become very often caught in the flow of your own words. When something is built up logically, you can follow it. When it goes a little bit in a different direction you have a hard time because you have to be facile with your mind, and many times your mind is not really flexible enough to adapt itself quickly to a change or a trend, or that what is on a different kind of a road. And, I say, if you try to follow that, on that little road - goes off like a tangent, then how will you get back? Because your own thoughts then proceed, you don't listen for a little moment or so, and then you have lost what actually was the meaning of a sentence. You get stuck on a word which is out of, out of the common sense, really, and you get puzzled by it. I think the same things applies when one talks about inner life, and you do talk in words of an ordinary language, but which have to be used for a description of inner life; and you cannot help using then the language that belongs to that description. So, as it were, for that kind of a talk you have to sit up and listen. You have to change yourself a little, and you want to eliminate ordinary common sense in order to live for a little while on a different kind of a level of inner life, or a level that might even be a little higher, or perhaps even spiritually tinted.

I don't believe very much in talking just about spiritual life in the terminology with which you are familiar, and which belong many times to the Bible, or to sacred scriptures, because we are still ordinary people and we use ordinary language and mostly, in this kind of Work, we have to deal with ordinary life. And how will you introduce anything spiritual into your ordinary existence when 99% of the day is spent that way? And then you come and there is a group, and we want to talk about the 1% which then is said is much more important than your ordinary life. And

where is really the difference that you find? What is the difference for yourself even listening, so that when you do listen, and all of a sudden the thought comes to you that you haven't got a dollar, and you have to pay for the milk tomorrow morning, where is your spiritual development? And how easily are you thrown out of gear when the gear is common sense? And when you really don't want any particular truck with anything that has to do with that what takes you away from your ordinary existence. It is so wrong to go to church on Sunday only.

It's necessary of course for any kind of a development of oneself that it is based on what you are now, and then gradually learn how to change it. For that reason we talk many times about what one is, in a certain way, particularly when people ask you about Work. You're not going to tell them something that's - in the first place they could not understand, but in the second place they probably are not willing even to understand because they have not been adjusted to that. There is really no sharp distinction between a man who lives his ordinary life and every once in a while has experiences, which makes him think that perhaps that what he calls ordinary need not always be ordinary; and that he has every once in a while an inclination of getting a little deeper into his life, or perhaps even wants to study more and more, or less and less, whatever it may be. He is at times quite definitely affected and maybe he doesn't like it, and maybe he suffers much too much, and maybe his ordinary life gives him sufficient satisfaction. And it is many times just ordinary common language acting as a tranquilizer or a sleeping pill: it just makes him continue the way he is. But there is fundamentally not much difference between such a man and a person who has every once in a while a hallucination, or an idea, or perhaps fantasy about that what might be, and particularly when it is based on what he now experiences and he doesn't like it.

So when you talk together you first have to find out the level of each other. You cannot talk about Work in ordinary language - even the kind we use - when the person who is listening is not even adjusted to that, or perhaps at that time not in the state in which you are and maybe even on a lower level of being. How can you

reach him, and what will be necessary for yourself to do first before you can explain things? Of course it's logical that you use words that can be understood as a common language. In the last pages of Firefly - the second part - I've tried to give some definitions. And although that little part is not published as yet, I think it will be available very soon. And in trying to write it, it was rather difficult to know where to stop, or even what to end--how to end, and to let well enough alone when one has tried to determine what it is and what is meant by observation or by little 'I', because one can talk and talk for a very long time about such definitions. And it was not the purpose of trying to explain too much, because that has to be left to a person himself, so that he changes his ordinary common language into a language that belongs to his inner life and for his own self-development and for his spiritual well being.

At the same time, you cannot dismiss this question of a common language, and it should be a common language of a different kind, but common, so that it is understood and can be used by those who use an ordinary common phraseology. But this common language in common terms has to be defined every once in a while to indicate what is still in store for one. And no more should be said in the beginning because there are not--those who listen and do not know much about Work or for whom it is new, and the terminology of course a little strange. You cannot expect them to lose their ordinary common sense. They are not as yet willing to give their common sense up and to substitute something of a different kind of a sense. The five common sense organs belong to an ordinary human being. To change them, or to reduce them and to substitute in their place two other sense organs, is very, very difficult because they will start immediately to interpret it in the sense of ordinary sense organs; and we talk a different kind of a language when one talks about the possibility of a Kesdjanian or a Soul development.

Well, again, if one wants to talk you have to use words, but how will you use the words when no one can really understand your language when you are so familiar with the definitions, that you present it in that kind of a manner to someone who is

not at all familiar with it? Of course one says objectivity. Again you do not know how to explain it. Only negatively, as it were, non-subjective. But does one realize what is subjectivity? That is everything we are, and everything that belongs to us as a human being, physically, and emotionally and intellectually - all of that - our thoughts and our feelings - everything we do we call subjective, because we do it as a human being. How can one now introduce a word of objectivity as simply saying it is not that and it is not that, and not that? It has to be much more positive, what is meant, because otherwise out of the negativity you will not be able to distill anything that is postive. You cannot talk in contradictions. You can say and assume that when there is a contradiction that there has to be at least two different opposites: one who has the positive value, and the other the negative one. But when you talk about negativity all the time and you talk in a negative world, how can you explain a positivity?

So, when one talks about a spiritual life or a development in that kind of a direction, or that you wish for people to understand it in some way or other in the midst of what they are at the present time engaged in, and what is difficult for them even to stop temporarily that kind of a thought and to allow another thought to enter; at the same time it's again--you enter it with another thought. And the thoughts then in your brain may become equal, until you have an ability to judge the thought in a different way, and weigh them together to see which one is really of more value. And then you are still up against the determination of the value, because the value for a common language and common sense is this world. And we do not know of any other world, not by experience. We can live sometimes as if in seventh heaven; not only that it doesn't last, but we cannot even describe it. We can only say that it is different, and that there is a lightness or something that we have never experience before; and you give it a name. But your common language has to be such that it remains a language for ordinary people, unconsciously existing, and at the same time introducing a certain element that gives them the possibility of reaching a little higher than where they are living. And the agreement first has to be made that one is living on a certain level, and that is where we already make a mistake because,

when I compare myself with other people, I consider myself higher in certain ways, perhaps lower in other ways. But if we are talking about a certain definite something, I become quite easily a little conceited when that what I want to express I can express and find words for, and the other person stammers. And I have established a measure of my value in respect to the other person who is listening to me.

When--I say when one talks to others it is so obvious that you so easily put yourself on a pedestal because it is assumed that you know a little more. And perhaps it's also the attitude sometimes of those who want to listen, that they may look up to you. And you experience this looking up and it results in you in a looking down on the others, and you start to speak then with authority, or with knowledgeability, or with a certain attitude of wanting to communicate as if you're dispensing wisdom. And after all, it is nothing else but just a few words and a concept, so that that what you are saying has to be understood so that it can be used by such people who want to listen. And not only that you have to be accurate but you also - in your tonality, your tone - you have to be on the level with the person you're talking to; otherwise he will only look up to you and he will not easily take what you are saying, unless it strikes a note in himself.

This is the difficulty in trying to define words, because even when you read them and you say there is the definition, and it is clear in that definition - what really does it mean to you? You read them and that's all. It's so easy to write things down, because you have plenty of time to think about how to write it, and you can change it after you have written it, and before it gets printed you can be quite sure that you have gone over it several times so that you didn't make a mistake. But there is no particular tonation in what you write, and there is only a dispensing of certain words; and you cannot write so easily that that what is being read is understood in the right way, perhaps even in the way you want to say it. When you want to say it, you have an additional problem: you have to say it in such a way that it reaches another person, and then what you want to explain has to be common language for that person for a long time because they don't understand Work - it is

a new concept.

One can talk about an experience, you can talk about the difference of a thought and having another mental process which you call aware. But when there is no realization of an experience, they remain words for the person. You can talk about impartiality, you can talk about identification, but has it any meaning when all our life is based exactly on being identified with what we talk about or to whom we talk? And that what we call identification with a subject that one discusses, or identification with a person to whom one speaks, it is as if part of oneself goes out to such a person, so that you hope that that what is being received - your thoughts that are directed towards that person - remain part of you, until perhaps it reaches the person, and without even being used - which it cannot be when they are just listening - you become very much interested in the result of your gift. And whenever the gift is given, you remain identified with that gift, because you cannot help it that you are interested to see that that what is given is received in the right way. This produces in oneself - for the person who speaks - always a little elevation of his own level because he feels then that he's entitled to give away; although he remains identified with his gift, he feels that his superior knowledge is of value to someone else. And he doesn't even know if it is of value for that person until he reaches the same level.

When the same level of being exists between people, there is really no flowing from one to the other. It is an equality of being and the same level, and then there is no flow. Then there is much more chance of non-identification. This is the meaning of impartiality. When I talk I should talk impartially. I should talk as that what is coming from me, and trying to put into words certain concepts, should be sent out into the world. And where it reaches, it reaches; and I should be non-identified with what I'm saying as far as the outside world is concerned. I remain identified with what I am saying regarding that what is within. There is the different of the relationship. Non-identification can only exist by the impartiality towards one's own inner life. And that what is really meant then is that one has a being which only speaks and is free even from the wish of being understood.

That is why it is so different when one speaks, comparing it to what one writes. With writing you have as it were a meassage you want to communicate and you print it and you hope that your book will sell. With talking, one is not interested primarily in an audience to receive; one is interested in the establishment of a level and an atmosphere in which those who wish to drink can drink, and you do not know who is drinking. Only one must know for oneself that the source from which this kind of a flow proceeds is one's inner life. And the constant identification with one's inner life will create the impartiality towards the outside world.

You understand what I mean, because this is, metaphorically speaking, exactly the same process as when one wishes to Work on oneself. I remain identified with God when I wish to observe myself impartially. This identification with God is allowed because it's not my own. It becomes part of me when I wish to talk about non-identification with myself, and an impartiality which I then take over from that what is God, with whom I am identified, telling me that in order for that identification to continue to exist I have to become impartial with myself because that prevents complete identification with the Lord.

When I change the word Lord now into inner life or spiritual well-being, it is required that one is identified with the wish for growth. And it is that that helps a person to understand his own impartiality; because the growing up is not his life as it has been and is still on this earth, and which will continue for any number of years of his lifetime, and constantly in identification with that what he is doing. The shifting of what is necessary for the fusion with God is the same as fusing with that what is an aim in the sense of Work on oneself. And the wish then to become identified with my wish is not any longer my own desire for my own well-being, but it is a desire for the well-being of that what is really not my own, but I want to associate with it. And I gradually would like it to become my own.

The relation towards God is a very strange one because one says that God, being what He is and everywhere and always, and All-powerful; and not knowing what is meant by this All-powerful, or everywhere or always, or eternity, that one does

not realize that that what is is and exists, and has existed forever and ever, and is now. And although that could give one an idea of timelessness and being free from the flow of time within oneself, that what is really required for a person, if, at such a time he wishes to attempt to fuse with that what is higher than he is, that he then in that way he loses himself; but he finds a ground of identification in the unity which he reaches.

And so one must be very careful in talking about certain terminology or about certain words and terms, to define them correctly and then let them go. Don't try to follow them, don't try to convince someone else. Just make a statement. There it is. Take it, or leave it. Even if you leave it I won't mind because it's not mine anymore. I have lost the identification with the ideal of my own growth in the fusion with that what I believe in as the totality of all Being.

I say these things for different reasons. When you Work, when you honestly try to understand what is the meaning of an objective faculty, when you honestly try to create for yourself a concept, and you have a wish and you really walk and you try, and you sit down and you try, and you are working somewhere, and again you try, and you get up, you try again, and again - all of that time there is the wish and the wish starts to make you open for it. And then you lose something because the energy available for that is rather short-lived. And what is needed is a continuation of that wish. But seeing that the wish disappears, your mind wants to tell you that it is quite all right to keep on thinking about Work; and as a result you close up to the possibility of fusion. And this happens many times: you make the attempt and then you become closed, and you cannot help it. You can of course start again, you can open again to that wish. You can make that attempt. You have a flash of a certain moment, a realization of something taking place in you as an experience. You say even how wonderful to recognize that as a possibility of an existence, or to see it as something quite unusual and you wish it to last. But then you must admit that that what is the wish has wished itself out, and there is only a certain wish for a continuation, and that comes from your mind. And then there is no more chance because the original wish made you open, but the mind closes you up. And it would

be obvious that, if one could understand that, that the only reason by which it can remain open is to have a continued wish. But that means that one is changing one's state into an emotional one of wishing constantly to receive. What does that mean?

I become open to that what is Above, or omnipresent. I recognize my own state and what I am, and I ascribe to myself no value in the presence of then what is, what is omnipresent. The realization of my nothingness, of not having anything, keeps me hoping for that what could fill me. And the openness can remain in existence when the relationship between myself and God is not disturbed, so that not even my mind can get in between. When this really--relationship continues to exist - and that is why I mentioned it as an identification with eternity - then that what can take place in my mind is quieted because the relationship of an emotional kind, which goes deep enough that it engages me, is sufficient to tell my mind not to enter now - not even to knock on the door - but to wait outside until I'm ready to let the thoughts come in.

This is the solution for a man when he experiences these difficulties of wanting to Work and closing up. Even if I say try it again, you will have the same trouble. But when you first establish the wish for a growth in the direction of what we simply call God, or a higher level of being, or more understanding, or more as heaven represented within myself on this earth, wishing this heaven to be here - by heaven meaning now more freedom from that what is now binding me - I yield at the same time to that what is higher, in my kind of prayer, wishing it to give me understanding. When that is the fundamental basis on which I Work, instead of intellectualizing about it and talking about the necessity for observation and all the things that we usually attach to it like impartiality and simultaneity - it's only intellectual. But when there is an emotional basis of the realization of my--whatever I am in regard to that what I wish to become, it is not expressed in any intellectual way. It is a state in which I am. What is needed for that is the experience of my wish for growth; and again that must be based on an under-

standing of that what I am, otherwise I would not wish for a growth. I must admit that I am not full-grown, that I'm not complete, that I am subject to all the different experiences of ordinary life which bind me. Even if I say they make me suffer, it is not a solution not to wish to suffer.

The solution is that I realize that in this suffering I also become identified with that what I suffer through. And I forgot, and I do forget constantly that there is a possibility why the suffering even does exist and has to teach me something which I as yet do not know. I still have to find it out. And my wish then is to be open to that kind of understanding.

First, the relationship between that what you are and what you hope for - a relationship of your ordinary common language, common sense, and that what you wish to grow up towards and become. First to understand that that what is man, and that what he experiences is not as yet becoming to him. But in becoming a man as he ought to be - and in the real sense of the word, is a man in this world - he need not worry any longer about what he will become or what is becoming to him, because he knows that then he is. And it is this kind of problem that the realization of his is 'being' - that is, that what he is now - is equal to any kind of being higher up, we say simply in a form of further growth. The principle that is involved in Work is the acceptance of that 'ism', that being of myself as I am. That gives me the wish to continue to Work; not my thoughts - I can throw them away sometimes. If I understand myself well enough for what I am as I am, without any other kind of a wish for a change. that produces in me a wish to remain in that state of being as principle. So that then, on that basis, I will want to Work, because I keep constantly the idea of God ahead of me. And my prayer should be constantly with me in my wish to Work on myself.

I'm now talking very seriously about Work, because it is very, very necessary that you understand what is really engaging you when you want to grow up. You want to get out of this world. You don't want to stay here and be affected all the time by everything that shows bondage, from beginning to end, from early morning 'til late at night. Every breath of your daily life is bondage to the air of this earth.

It is a requirement for the maintenance of your life that you continue to breathe. It is a requirement that when you are so-called sleepingly awake that your sense organs are functioning and give you impressions of the outside world, which you digest and to which you react. That is the requirement of your life on earth, and you cannot forget it; and therefore that what has to be exchanged in the terminology belonging to a different kind of life, not on this earth, first has to recognize your bondage. When that is understood - and you can understand it by the acceptance of yourself as you are, because then all desires for wishing to change what you are into a different kind of a form and still belonging to earth is not there any longer, because it has no more value if you go left or right. It does have the value if you go up, because that would indicate freedom.

It is difficult sometimes to talk about these ideas because you want to explain them in your ordinary language, and you're entitled to use your language to describe yourself, but you have to use different concepts for that what is ahead of you in the future, and towards which you wish to strive. (All right, Bill.)

(SIDE TWO)

And so you are really caught because you have to keep your feet on the ground. You have to keep on in ordinary life manifesting. You have to remember that you have a responsibility for your life on earth; and at the same time you want to introduce the fact that that what you are doing is really worthless. That is why I say it is so difficult to understand Work because, on the one hand, you are ready to give up everything that you do on this earth in order to gain the kingdom of heaven. And when you do it, you have no more common sense to be translated into the language of heaven, because apparently, when you wish to leave this earth and you have that wish, you have not finished with it as yet - because if you did not have the wish, if it was equal to you to be on earth, then you could be free. And it is this question, how can I accept myself, than only becoming free from myself. How can I gain my inner life: only when I lose my outer life. And it does not mean that my outer life has lost its value; it has been counteracted by the values of my inner life. And I now am engaged in the continuation of my ordinary life on earth, and at the

same time, I Work. That understanding must be there, because then there is no division any more between what is ordinary life and spiritual life. It must take place at the same time.

This is meant really by simultaneity. It is at that when I Work, I am engaged in two things, and my ordinary life is one; and it is not separated from the attempts on the part of my 'I' to become aware of myself doing my ordinary living. When the realization of the twofoldness first becoming united within me, when that starts to dawn, that what becomes important is me, because within me the two possibilities of inner and outer life are now realized, in a sense, for myself, profiting by both, and because of that, receiving energy for the possibility of freedom. So that I then can leave outer life or my inner life, and in its place there will be something - I call it an entity of myself - and trying to define it, I say it is a changing over of a personality into a Kesdjanian body. Whichever way I want to say it in words, my experience is exactly that experience of lightness. The degree of the changing of the density, that what takes place by trying to connect outer and inner life within myself, producing certain substances which lighten my physical being, and by the chemical changes that then take place within myself, at times already noticeable when I, by accident, can walk on air and that I feel light in my head, almost, I called it the other day, being crazy, that then something takes place as a result of wanting to combine the influences of outer life with an influence of inner life within myself. That means combining what is my ordinary life on this earth and fulfilling the tasks of this earth, and at the same time, that is, simultaneously, trying to use that what is my outer existence for a basis of the application of what should be the continuation of my inner life. In that process, that what takes place within me in all three centers is the introduction of substances - unfamiliar to me in the beginning - and the loosening of substances within me - also unfamiliar to me - and gradually having such substances affect the growth of myself in such a way that they become lighter in density.

Ascension to heaven means that at that moment when one is free from this earth there is an equilibrium between the density of the body and the law of gravity of the earth. And going up to heaven means that I'm lighter even than the law of gravity

can get hold of, because the law of gravity can only go up to a certain point, as energy dependent on the strength and the attraction of the earth. And when there is no possibility of getting hold of me any longer, because the attraction of the earth has no further meaning for me, that what I am is of a lightness no longer subject to be dragged down. Then in that freedom I leave this earth. I can then follow, not my inner life - that has been simply the means to remind me. I do not follow my Magnetic Center - that only was an indication to give me hope and belief in my life as it is in reality. It is not even that what has been created as a little 'I' reminding me that I, as I am, need a guide. It is a transformation within myself in becoming translucent.

I talk sometimes about transparency. That is the process of Work: creating, as a result of the observation powers of the little 'I', that what is the form becoming not seen, that is, transparent, for this little 'I' to make communion with the Magnetic Center in freedom from this form, going up, making this form now translucent. From the standpoint of spiritual life, it is translucent; from the standpoint of material world, my form is still transparent. The two together understanding each other, as it were - because both will allow light to proceed through it - causes within me a state, I call it now of Kesdjanian well-being, which enables that what then is and exists in the kind of a density which belongs to it, giving that existence a realization of freedom from the body itself.

I'm describing for you what it is to go through the process of death. I'm telling you what is needed for the formation of a Kesdjanian body in that sense of a lightness, a lighter density; so that there is no trouble at all, but it has become a logical law, that that what is lighter than impressions do not belong on this earth. We call it sometimes magnetism, to indicate more or less that we don't know what we're talking about. We use, every once in a while, forms of attraction of an electric energy, also because we don't know what it really is. We do not know nuclear physics enough to understand the forces that are loosened when an atom is split. But there is a definite realization of such things existing in a spiritual world, and at times when it is possible to have enough clairvoyance to be able to see through - that is, to

make all events transparent - that then the lightness of the density will give the realization of an existence without having a possibility of describing it in words.

This is the true reason for Kesdjanian body to exist as an emotional state. And it is at that time that there is the possibility of a fusion which constantly should be the aim of a man when he wishes to Work on himself. He should have within himself this desire of the presence of the Lord, so that the kind of a judgment, the kind of approbation, the kind of recognition for himself is all the time subject to that kind of a higher law, not describable as yet in all its finesse, but in principle understood when one uses the word objectivity. It is the object for the purpose of one's life. It is projected into space, and one reaches it only when one becomes infinity itself.

Let's drink to Gurdjieff.

And so, Bill, I'll play a little bit.

Sunday Lunch

MR. NYLAND: So the Sun hits now the center table. It's a good time that I say a few words again.

Referring to last night, what, what I say may have sounded a little bit like higher mathematics. It is of course explainable on the basis of rounding out the ideas more and more in relation to one's ordinary life, and to try to take in as many experiences that one is really capable of, or that one knows about, to see what is necessary in a variety of such circumstances to do about oneself in relation to Work. And it always comes down to the necessity of such simplicity of an application of what you understand at this time by objectivity and the way you wish to become clearer by practice. What takes place in the brain, and quite definitely can take place in your heart when you allow it, is a certain change which enables you to become more perceptive both with your mind and with your heart. It is that kind of a change that takes place in a person when he wishes to continue to Work, and continues to have a wish with which, as I said last night, he identifies, because then his life has a certain anchor - not only anchor, it has a sail and it has a rudder. The anchor gives him

stability, when he wants to be quiet for himself, to really reconstruct what has happened and to take steps for the future. The sail of course is the propelling force. That comes from his emotional state and the identification of his wish for really accomplishing for himself, in his life, whatever there is to be done that is within his grasp.

Many times a person has bigger ideas emotionally expressed than he is capable. The reason for that is that, with his mind when it is adjusted to work together with his heart, the mind goes always a little bit further in throwing light ahead of where a man is actually walking. And because of that, the desire then created in a man is not in equilibrium with his capacity. Sometimes it's a very difficult state to go through because you are under the influence of your emotions, and there is such a sincere wish to do what you feel you ought to do, and you are unable to do it. You have to wait your time, and maybe even the time will not come in this life.

One must realize more and more that there is only a certain possibility which is assigned to the lifetime of a man as he is--is on earth, and when he tries to find out if he can come to the end of that, he will find out then that he does not come to any end whatsoever because Work for me is always endless. It is a constancy of an expression sometimes taking the place and taking the form of a crystallization, sometimes dissolving again and moving on further in an evolutionary sense. But even when one talks about involution and evolution, you are binding it with a line of progress, and you're getting away again from the concept of an omnipresence. And before one can understand that concept of this omni- everywhere and always in existence - one has to go a long way in certain directions, mostly on the plane where one lives first, and then vertically away from it; so that finally the solidity of a man is first transcribed, as it were, first outlined and gradually filled in. And then when the solidity has been reached, it has to be dissolved again in order to proceed further in an evolutionary sense.

The universe is constantly in action, and it is an example for a man understanding perhaps an intellectual arrangement which--so that that what takes place and what are experiences, including those of mankind, are taking place in accordance with

definite laws, and the laws themselves being united together, become one law of existence which expresses itself at certain times in certain experiences. Our life is simply, you might call it, a part of that, and each person will have been assigned a certain quantity of such experiences. Together with what he would like to be, he has to realize first what he is, then what he can be, and leave his belief and hope for the future.

It's extremely difficult at times to have to give up that what you have as an aim, and coming to the realization that it cannot be fulfilled now. The belief is necessary that in the continuation of one's life on different planes it is possible then to solve that part of one's Karma so that the totality of all the riddles of one's life can be solved; and ultimately there should not be, in any sense of absolutism, any kind of a question any longer, and just being. Many times one thinks about that as a concept for God - just being, not even moving, not even wishing to exist, but just as being, being able to be all and everything, wherever and whenever it is needed to take on the manifestation of the solution of that what, you might say, is still retarded and still has to have an impetus, or an encouragement, or a support.

Much of what we talk about is used for support. It creates in one very definitely an inspirational force. It is not necessary to have the knowledge, not entirely. It is a beginning of a knowledge, gradually going over into an understanding, without knowing how the understanding us reached, because it is reached through an emotional quality of man and not by his intellect. It is not always that way in further growth. There is a road we call an intellectual road, and it leads to the formation of a Soul. But we talk for ourselves as being engaged in the next step of what is a Kesdjanian body. And for that reason it is necessary to understand emotional qualities and what I said last night: to be identified with that kind of a wish, and that wish to make it as it were a part of God, but not knowing what is a part of infinity, one calls it by the totality of God Himself. And the wish for fusion is in principle that what one is oneself to become more complete, and as one entity, again and again I say, in the crystallization of one's solar system, going over into a cosmic scale, in which again there are three different functions for such a life of such a man.

But you see, what does one do with all these kind of philosophies? All the time at the end of a meeting there should be an inspirational force within, not exactly knowing or recalling what has been said and the way it has been said, because it's quite immaterial. What is needed for a person when he listens is to be, I call it, 'begeistert'. It means really that one is spirited, and that within oneself a certain spirit has arisen which then takes over and then for the person himself changes into his own wish, and going then in the direction as indicated by his mind, which is the rudder of the ship, telling him then: this is the course we should take. When you have inspiration for Work you will remember the simplicity, and you must remember your honesty. If they are not there, you're liable to make mistakes, and you're not entitled even to reach results. What you wish in such simplicity is to just go on and continue with the Work as you understand it, and knowing - not necessarily even hoping for or believing - but knowing that ultimately you will reach understanding provided you fulfill the requirements of simplicity and honesty.

This is what I tried to say last night, that you should be inspired to wish to continue. Never mind the difficulties, or whatever is in your way. Never mind how difficult it is; never mind how weak you are. Never mind how often you may find out that you wanted to do more than you actually can chew. There is always a desire for more appetite. But you must know at what point the appetite is satisfied sufficiently to stay in lean health and to satisfy then what is a requirement for the continuation of your life as you have to live it, because that is your world, and you have to find out. One profits by what someone else may say, but only to the extent that it kindles in you your own fire. And with that you must go through your life. You will not be held responsible for anything someone else does, not even what they do to you. You will be held responsible for how you use your talents, how you take in impressions, how you digest them, and how you transform them within you into a motivation, wanting to grow up or to become free. That's your responsibility, and that you have to give an account of at the time when it is required of you.

Don't wait until you die. The time for giving accounts are many light points

in one's life. I've talked about birthdays as giving you a point for light to consider that what has gone on before, and the plans you make for a future. Whichever way you wish to divide that - in sections of nine, or in sections of three, or in sections of seven - it all depends on how you want to utilize numerology, again applying it to yourself. But when you face a certain period having come to an end, and you go over into a new one, it always is: what can I extract from what I have lived through? What can I put through a sieve? What can remain? What must flow through? Or when I distill it, what will be more volatile? What will condense for me as higher essential quality? And what will remain in the flash that I call crude matter, or dross even, of no further use to me because I've lived through it, and I had then the chance of extracting from it whatever there was as substance.

This is the way one ought to live day by day, dying each day; living each day; remembering yourself each day; remembering God each day; devotion to Work each day; ability to do each day; fulfilling a task each day, and not to let up because this is a sign of a man when he has an aim. He makes that aim his God, and because of that wish and wishing to fulfill his aim, he asks for the presence of God to be with him, to give him then strength, confidence, and light, and within himself, reliance based on the knowledge that he is doing all he can, and that that what he is doing is right.

The creation for Kesdjan is like a creation of a new world. How many days, how many years, what many lifetimes may be needed, no one knows. After, you will be able to tell, and then no one will be around to tell it to. You keep going because you are engaged in real Work, and to your understanding let the Glory of God be with the wish within your heart to be satisfied, when you lie down to sleep and consider your day as having been lived, and perhaps that you will say: Maybe not today as yet, but tomorrow I wish and I will get up with that wish to make that day better than I have been today. Then you can fall asleep, then you will wake up. Then again you will wake up to yourself. Then you will be able to steer your ship in whichever direction you wish it to go, because there is only one wish: the fusion ultimately of an understanding - as I said last night - of infinity, existing and non-existing,

moving and not moving, being and not being.

I hope you have a good afternoon today, for yourself, preparing maybe for whatever will come during the week. Take care of yourself. I sincerely wish it for all of us.

To Gurdjieff.

So, Victor, we play.

END TAPE

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